

February 10
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of the Lord." BOOK OF MORMON, 2 NEPHI 9: 6.

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VOLUNTEERS*

RICHARD R. LYMAN

OF THE COUNCIL OF THE TWELVE

WE BELIEVE that Joseph Smith was a prophet, that Joseph Smith is a prophet; and that the Gospel of the Lord Jesus Christ, through him, has been reestablished upon the earth.

In this church organization, as I see it, there is every element that will make people stronger, better and happier; and I am of the opinion, at times, that we ourselves, who are the living elements of this great Church, do not comprehend its beauty, its power and its glory.

We had a meeting of the officers of the Young Men's Mutual Improvement Associations of the Church, in the Bishop's Building, this morning at eight o'clock. We listened to addresses given by four of our ninety-six Y. M. M. I. A. stake superintendents. We have one stake superintendent in each of the ninety-six stakes of the Church. These superintendents are but young men. I wish all of you could have heard the four who spoke this morning. They stood before that great group of Mutual Improvement workers like generals at the head of an army. I was so profoundly impressed by the scripture which one of these speakers quoted that I am going to read it to you:

Now behold, a marvelous work is about to come forth among the children of men.—Doctrine and Covenants 4: 1.

*Address delivered at the second session of the Ninety-seventh Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 3, 1926.

This, the L. D. S. Church, is that marvelous work. And the more I study it, the more marvelous things I find in it.

THE BLESSEDNESS OF GIVING

The whole Christian world is pretty generally agreed, I believe, that there is hardly a more important element in the teachings and in the example of our Lord and Saviour Jesus Christ than that expressed by the Apostle Paul when he said: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (Acts 20: 35.)

Measured by this matchless measuring stick given by the Lord Jesus Christ, the L. D. S. Church is marvelous. In all the world there is no other institution which, in proportion to its size, has in it so many volunteer workers, or so many who contribute so lavishly of both time and money, as do its members, into whose souls has come the conviction, as a result of faith, prayer and righteous living, that Jesus is the Christ, that by obedience to the laws and ordinances of the Gospel men may be saved, and that Joseph Smith is a prophet. Match if you can in any other organization anywhere the unselfishness of our army of two thousand missionaries who preach the Gospel, as we believe it, in nearly every quarter of the globe, without money and without price. These not only give their time to this great cause, but they pay their own expenses.

TWENTY-FIVE THOUSAND STRONG

It is not, however, of the missionaries abroad but of the volunteer workers at home that I desire to speak on this occasion.

Each of these ninety-six stake superintendents of the Y. M. M. I. A. has two counselors, a stake secretary, and when completely organized at least five other stake board members. To each one of these board members is assigned the chairmanship of a specific committee. Thus in all the Church we have in the Young Men's Mutual Improvement organization in the neighbourhood of a thousand stake officers. We have in addition about five officers for each ward, or approximately four thousand ward officers. There are therefore in the Young Men's organization as stake and ward officers approximately five thousand men.

Since the Young Men's organization is but one of the five auxiliary organizations of the Church, and further, since the other organizations probably have approximately the same number of officers as has the Y. M. M. I. A., this means that throughout the Church we have approximately twenty-five thousand officers in these auxiliary organizations. Twenty-five thousand volunteer workers! Where else in all the world can such another volunteer group be found? These are struggling for the good of humanity without any hope of reward, except the satisfaction which comes from living in accordance with the Christian principle

that it is more blessed to give than to receive. The L. D. S. Church is the marvelous work referred to which has come forth among the children of men.

Let me make it clear that I am not now speaking of the Church organization proper. I am not referring to the presidents of stakes and bishops of wards and the presiding officers of the various quorums of the Priesthood. The twenty-five thousand officers I refer to are serving in our auxiliary organizations, and these are but helps in the government of the Church, they do not constitute the main Church organization.

M. I. A. AIMS

But let me refer further to the remarks of our Mutual Improvement superintendents who spoke at our eight o'clock meeting this morning: Another of the four speakers outlined the plan of work which he and the other volunteer workers of his stake propose to carry out. He reported progress regarding the Y. M. M. I. A. card record. His remarks were somewhat like this: "In our stake the organization for doing missionary work is practically complete. We have prepared a card for all the male members of our ward between the ages of twelve and thirty. If one of these in any ward of our stake does not attend our Mutual Improvement meetings, our plan is to have him visited at least once each month. These cards are already in the hands of our missionaries. On the back of the card, which contains the name of the individual visited, the visitor will record his own name, the date of his visit and any comments concerning this individual case which may seem necessary."

Thus we propose in this Young Men's organization to reach every boy in every ward, however poor, however unfortunate that boy may be. We expect to extend the helping hand to the boy who, for any reason whatever, may be required to fight a difficult or an unfair fight. Each and every month we propose to "visit the fatherless in their affliction", and with the help of divine Providence keep all young men in every part of the Church "unspotted from the world."

Let me explain further what we expect to do with these young men, if the missionaries succeed in bringing them to the meetings of our organization. If you have a son who is careless, we are going to try to make him serious and industrious. If your neighbour has a son who is careless, we propose to do the same thing with him also. Wherever we find a boy who is not interested in study, we hope to arouse within him an interest in his school work. Where we find boys who are living in idleness, it is our aim to encourage them to be ambitious and to go to work. If we find a boy who is a spendthrift, we aim to impress upon him lessons of frugality. We aim to teach young men to stand erect, to step with the elastic step, to practise

the teachings of the Scout organization, to be true to God and to country, to help other people at all times, to keep themselves physically strong, mentally awake, and morally straight. In short, we are struggling to make these Mutual Improvement members perfect, even as our Father in heaven is perfect.

LABOURS OF THE GENERAL BOARD

We have as members of our General Board those who have had extensive scientific training. We have among them men who are teachers, men who are experts in psychology. Many of our General Board members are products of the best schools of our country. Unitedly these Board members have prepared a program for young men so broad that we hope to be able with it to reach and touch effectively the life of any man's son, whatever may be the qualifications of that son.

PROGRAM OF INSTRUCTION

Our program is so varied that we expect some portion of it will appeal to something in the life of every boy. And with these numerous activities our plan and hope and expectation is that we shall be able to give to every boy at least enough religion, enough information concerning the teachings and the love and the example of Jesus the Son of God, to fill him with genuine ambition and to keep him walking in paths of virtue.

If a young man is interested in debate, we are providing an opportunity for him to express that impulse. If he is interested in dramatics, he will find an opportunity to give expression to his natural fondness for playing the part of another. If, perhaps, he has a natural interest in music, opportunity will be provided in our Mutual Improvement program for him to give expression to this musical urge or impulse. Whatever his aim, his desire, his ambition, we are aiming to provide in our Mutual Improvement organization an opportunity for him to express it.

We give to our Mutual Improvement members lessons in honesty. We teach them to be true, to be chaste, to be benevolent. We teach them that we believe in doing good to all men at all times. We teach them, in the language of the Doctrine and Covenants, to "Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."

LIGHT FROM HEAVEN

These are the fundamental elements in the Gospel of Jesus Christ; these are the doctrines and principles and practices we are aiming to bring into the lives of the young people of the Church. We desire to have them, by keeping the commandments, receive as a part of their lives, their very beings, that something, that unexplainable something, that came into the life of Saul of Tarsus.

It was a light from heaven, but it touched his life, it touched his soul, it transformed a heart of hate into a heart of love. It transformed Saul of Tarsus into Paul the Apostle. It is the aim of our organization in the teachings of this year so to train our young folks that they may know as Job knew when he said: "I know that my redeemer liveth." When we are teaching them to live that prayerful life, that life of faith, we are teaching them to practise that righteous living which brings into human hearts that knowledge for which we seek, that knowledge we desire all our young folks to have, namely, a conviction that Jesus is the Christ, and that Joseph Smith is His prophet.

I shall conclude with the words from the Doctrine and Covenants which one of our superintendents used this morning.

O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.—Doctrine and Covenants 4: 2.

The Lord bless you. Amen.

A RABBI'S OBJECTIONS TO JESUS AND A REPLY

EVERY PART of the world is reached by literature distributed from the Redeemed Hebrew Mission of Binghamton, New York, U. S. America. The name of the organization is at once expressive of its origin, character, and purpose. The Mission, according to its own announcement, "aims at everything that is good, and scriptural, and fights sin in all its branches and lines." To convert Jews to the Gospel of Jesus Christ is a major objective.

The Redeemed Hebrew is the monthly publication of the institution. The December and January issues of this paper were devoted wholly to an eminent Rabbi's objections to Jesus Christ and fit answer thereto from Elder B. H. Roberts of the First Council of Seventy and President of the Eastern States Mission of the Church of Jesus Christ of Latter-day Saints. We present herewith the facts connected with the case, and the gist of the premises and arguments of both parties:

THE OBJECTIONS

A highly educated and devoutly spiritual Hebrew Rabbi of Calgary, Canada, after having perused a story of the conversion of a Jew to Christianity, corresponded with the editor of *The Redeemed Hebrew*. In the course of his communications the Rabbi, who wrote under the *nom de plume* "Rasha", among other things said:

"I would sin, were I to accept your Jesus. Jehovah forbids me to believe in Jesus. Your faith is wrong.

"According to the scripture quotations I am going to give you, your Jesus of Nazareth is indeed an impostor. You will, of

course, pardon me the use of this harsh expression, but if a man proclaims himself to be what, according to the scriptures, he is not, then he is an impostor.

"First then, the God of the O. T., *Jehorah*, is the God of all the world. This cannot be denied even by the Christian. His name is *Jehorah* and what He says must be preferred to what others have to say, no matter who they are. He is first and He is last; as your New Testament states, in the Greek vernacular. He is the Alpha and the Omega. I could quote more than will here be quoted, but I will confine myself only to chapters in the book of the ancient prophet Isaiah. It is God, Jehovah, who speaks here.

"The Jews are not cast away, as states your New Testament. See Isa. 41:9. 'Jehovah's glory will not be given to another (either to Jesus or anyone else.)' See Isa. 42:8. The Jews are redeemed by Jehovah without the help of Jesus. Read carefully Isa. 43:1.

"There is no need of a Saviour, outside of Jehovah, for Jehovah says that He is the Saviour of the Jews. What need have we of another? Read Isa. 43:3. The words of Jehovah Himself, which no Jew or Christian can deny, are these, 'I, even I, am the Lord; [Jehovah] and beside me there is no saviour.' Isa. 43:11.

"Jehovah called 'The Saviour.' Isa. 45:15, 21; 49:26. Jesus is not the King of the Jews. Jehovah is. See Isa. 43:15. Jesus is not the forgiver of sins, nor the atonement, if you please. God forgives our sins, not for Jesus' sake, but for His own, (Jehovah's sake). Read Isa. 43:25; 44:22; 55:6 and 7. Jesus is not the Alpha and the Omega, but Jehovah is. Read Isa. 44:6; 48:12. There is no other God beside Jehovah. God Himself says that He does not know of any, and yet you call Jesus God. Read Isa. 43:8; 45:5, 6. It is not Jesus of Nazareth through whose words the world was created. It is blasphemy to say so. Jehovah has created and does still create all by Himself—alone. Read Isa. 44:24; 45:7, 18. The salvation of the Jews through the Old Testament God is not worldly, nor temporary, but everlasting, world without end. Read Isa. 45:17. The Gentiles too are to be saved by Jehovah and not Jesus. Read Isa. 45:22. Jehovah is not to be compared to anyone, certainly not to Jesus. Isa. 46:5.

"He, Jehovah is the Saviour, and beside Him there is no other and never was and never will be, for He is the First and He is the Last. Is this plain enough?"

A LATTER-DAY SAINT TO THE RESCUE

The Redeemed Hebrew solicited reply to these rousing assertions, with the appeal: "Who will defend Christ Jesus before this Jewish Rabbi?" President B. H. Roberts, the victor of many forensic contests in behalf of the Gospel of the Lord, the champion of a multitude of debates and discussions in the defense of his Church and people, forthwith volunteered a series of articles, from the first of which the following excerpts are taken:

“‘Rasha’s’ premises and arguments are easily disposed of by a little broader view of the word of God, even as it stands in the Old Testament. I undertake to dispose of them from the Old Testament alone.

“What is the significance of that language in the first chapter of Genesis: ‘Let *us* make man in *our* image, after *our* likeness: . . . So God created man in his own image, in the image of God created he him; male and female created he them.’ (Gen. 1: 26, 27)?

“And again, after the Fall: ‘And the Lord God said, Behold, the man is become as one of *us*, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the Garden of Eden.’ (Gen. 3: 22, 23.)

“What also is the significance of the language of Genesis 3: 15—the words of Jehovah, saying to the serpent, the devil: ‘I will put enmity between thee and the woman, and between thy seed and her seed; *it* shall bruise thy head, and thou shalt bruise his heel’?

“These scriptures have to do with the questions here to be discussed. First, as showing that in the Creation, while there is never to be thought of other than *One Divine Nature, One Only God Nature*—yet there is more than one personage participating in that One Nature—more than one incarnation of it. Hence, ‘in *our* image, after *our* likeness’ as well as ‘Behold, the man has become as one of *us*.’ Also, it is to be observed that the evil of the world—the ‘enmity’—is to be a battle royal between the ‘devil’ and the ‘Seed’ of the woman. The devil shall bruise the heel of the woman’s ‘Seed’, but that ‘Seed’ shall bruise Satan’s head—wound him in a vital part—win a complete victory over the evil—this the woman’s ‘Seed’, the promised Deliverer, the Messiah, shall do.”

SONS OF GOD

The writer then conclusively demonstrates from Old Testament passages (i.e. Job 38: 3-7; Jer. 1: 4, 5; Mal. 3: 1) “that before the foundations of the earth were laid, there were ‘sons of God’ in existence, and they shouted for joy at the laying of the foundations of the earth. It was to these, doubtless, that Jehovah said ‘Let *us* make man in *our* image.’ These sons were spirits—the spirits of future men for whom the earth was being made—hence their joy. These spirits were sons of God and known of Him.”

(Continued on page 93)

TRUE happiness is to no spot confined;
If you preserve a firm and constant mind,
'Tis here, 'tis everywhere.—HORACE.

THURSDAY, FEBRUARY 10, 1927

EDITORIAL

A PRIME MINISTER'S DIET

BENITO MUSSOLINI, Prime Minister of Italy, with all of his eccentricities, is an advocate of common-sense practice in eating and drinking. He observes and counsels all men to observe frugality and temperance in diet, eating but simple, well-balanced meals at regular intervals and abstaining from foods and beverages that are enervating to the physical, mental, and nervous systems.

Mussolini has been writing about himself lately. In articles published widely in the Press during the last month, he tells of his "fourteen and sixteen hours of daily toil", and reveals the secret as to how he keeps his bodily "machine" in "unrelenting" action. He says:

I discipline my eating that it may serve me to the enhancement of my mental and physical faculties, rather than that I should serve it at the painful cost of ailment and lethargy.

We have advanced so far that we can choose our food with reference to our needs. The brain-worker's needs differ from those of the manual worker. The former requires nerve nourishment; the latter muscle sustenance. I therefore seek a diet making but small demands on the physique, but permitting generous assistance to the nervous system and the brain. To begin with, I deny myself coffee and wine. Coffee is never served me at any meal. I perfectly agree with those who regard it as a drug. It is a stimulant compelling by its action a useless nervous effort resultant in no concrete good either for the system or in aiding productivity. Even at breakfast I will not allow myself coffee. My lone glass of milk in the morning is the perpetual and changeless breakfast.

He discusses the evils of indulgence in alcoholic drinks in an equally positive way as the following extract shows:

I abstain rigidly from all kinds of alcoholic beverages, even from the lightest wines, because I feel no necessity for them. Wine is never bought for my household. At banquets and official dinners, even though the most tempting nectar may be put before me, and despite the fact that I like the taste of good wine, I adhere rigidly to my rule of complete abstinence.

The effects of alcoholic beverages have been very extensively treated. Physicians and temperance reformers have propounded the evil consequence of drinking, so that it is almost universally accepted that

indulgence in it must be practised with great caution. Its action on the brain has been too well tested through many centuries to admit discussion. We know that its effect is harmful, and often the world is called upon to witness some dire tragedy traceable to alcohol. Its moderate use has its relative harm for the brain-worker.

Mussolini further affirms that the Fascist Government is endeavouring to alleviate the "danger of alcoholism", to the end that Italy may be "a sober nation that its productivity may not be impeded, that its efficiency may be increased, and that its wealth may be enhanced for the happiness of all."

Latter-day Saints know that wine and coffee, and indeed all "strong drinks" and "hot drinks", are not good for man; it has been so revealed to them in these words:

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father. . . .

And, again, strong drinks are not for the belly, but for the washing of your bodies.

And, again, hot drinks are not for the body or belly.—Doctrine and Covenants 89: 5, 7, 9.

As to wine: The following quotation caught my eye as I passed a "wayside pulpit" not long ago: "Skilled movements requiring delicacy of touch and precision of movement in execution are affected adversely by even small doses of alcohol."

Many people, perhaps including some ministers and Prime Ministers, would take exception to this statement by flippantly stating that a "bracer" now and then steadies men for their tasks. The United States Dispensary gives the following as to the toxic effect of alcohol:

It is irritant even to the skin, and much more so to the delicate organs; hence, the various abdominal inflammations that are so frequent in habitual drunkards. A single dose of it, if large enough, may produce death. The nervous symptoms caused by alcohol show that it has a very powerful and direct influence upon the nerve-centers. The arterial pressure and the pulse rate are both increased by moderate doses of alcohol, by a direct influence upon the heart itself. . . . Taken habitually in excess, alcohol produces the most deplorable results, and is a very common cause of fatal maladies.

Strong drinks are not good for man!

As to coffee: The word of the Lord, quoted heretofore, does not specifically mention coffee as a hot drink; but at the time the Word of Wisdom was given, tea and coffee were the common beverages of high temperature then in use. Hence, it is rational to infer that they were included in the category of "hot drinks"—"hot" meaning not only as to temperature, but referring also to chemical properties that overheat the body.

Should anyone hesitate to accept this interpretation, these quotations from Church leaders should dispel any doubt and

settle conclusively the point in the minds of all members of the Church:

"Hot drinks are not for the body or belly." There are many who wonder what this can mean; whether it refers to tea or coffee, or not. I say it does refer to tea and coffee.—Hyrum Smith the Patriarch, *Times and Seasons*, Volume 3, page 779.

What is meant by hot drinks? This question is being constantly asked of the authorities, and it is often followed by explanations such as indicate that the questioner desires to ease his conscience of his fondness for drinking tea and coffee. The latest explanation that has come to my notice is this, that "hot drinks" do not refer to tea and coffee which are not hot in themselves, but refer to really hot drinks, such as pepper, ginger, etc. That is the "hot drinks" of the Word of Wisdom, according to the latest interpretation. It is needless to say, to those who know my views, that I consider such an explanation mere subterfuge—nonsense of the rankest kind. In the "hot drinks" of the Word of Wisdom, tea and coffee are included.—President Joseph F. Smith in *Improvement Era*, Volume 4.

Coffee contains between one and two per cent. caffein—a vegetable poison. The imbibing of a solution containing five grains of this substance causes a "peculiar wakefulness"; a dose of twelve grains produces intense physical restlessness and mental anxiety.

Tannic acid, an astringent used in tanning leather, is also present in coffee. This potent drug impairs the delicate membranes of the digestive organs, rendering them easy prey to regiments of disease germs led by General Cancer, a vicious officer in the army of death.

Volumes could be written concerning the baneful effects of alcohol and "hot drinks." Signor Mussolini knows whereof he speaks in condemning and exposing these health destroying beverages of man. The example of abstinence he professes to set is a good one for all to emulate.—JAMES K. KNUDSON.

BODY AND SPIRIT

A MORE COMMON EXPRESSION would be "body and soul", but the revealed word makes plain that the spirit and the body united constitute the soul of man, in short the man himself. Nevertheless the terms soul and spirit are recognized as synonymous in present usage, and they so appear in the quotations herein given.

Some people profess a disbelief in the existence of the spirit as an immortal entity, but even to themselves such profession is hollow and vain, for deep down in their hearts they know or fear that they themselves are but half mortal, and that everyone is an embodied spirit, which spirit the grave can never hold cap-

tive. The spirit is invisible to physical sight, intangible to bodily touch, but it—that is he or she—is an immortal personage.

Dr. Charles Mayo, one of the best known surgeons of the time, is quoted in the dispatches of last month as having said that “modern surgeons are as much in the dark about man’s soul as ever, although they have explored every nook and corner of the body and know to the last detail its composition and functions.”

But who can rationally expect or hope to see the ethereal substance of the spirit in the gross tissues of the body? Mr. Francis Trevelyan Miller presents interesting queries and instructive comments through a letter to the *New York Times*, as the following excerpts show :

Did surgical science ever find a thought in the brain of a human being? Did it ever locate an idea in the mind of man? Did it ever find a railroad engine, a radio instrument, a steel foundry, an automobile, a fifty-story building or a Brooklyn Bridge in the head of man?

And yet we all know that these all emanated from and grew out of an idea, an intangible, undiscovered thought in the mind of man.

Everything that exists, every mechanism, every structure that man has created is but the materialization of one of these unmeasurable thoughts or invisible ideas. Yet no surgeon has ever been able to dissect one, perform an operation on one, or remove one from the human brain.

No scientist ever saw a thought, felt or heard a thought, until it manifested itself in words or objects, in actual deeds. Yet we all admit that a thought exists and that it is the most powerful thing in the world.

Did any one ever find love or hate in the heart of man, or seated anywhere in his anatomy? Did any one ever locate courage or fear, joy or sorrow, good or bad in the organism of man? Did a surgeon ever locate a conscience or such tangible things as individuality, personality or genius? Or any one of the really great characteristics of man—or even character itself? Did any one ever discover poetry, or music, or art, or science in the anatomy of man? Can any one find in Dr. Mayo himself the organ that makes him a great surgeon?

Consider now the words of an eminent astronomer, Dr. Heber D. Curtis, in a recent address before the American Astronomical Society, as cited, in connection with the foregoing, by the *Literary Digest* of January 22nd:

There seems at present to be a gap between the outer universe and that of the atom. Personally I am ready to admit another gap between the world of matter and that of spirit, with energy, matter, space and time continuing with nothing lost. Are we ourselves the only manifestation that comes to an end, stops, ceases, is annihilated at three-score years and ten?

What we crudely call “spirit” of man makes new compounds, plays with the laws of chemical action, guides the forces of the atom, changes the face of the earth, gives life to new forms; a creative spirit which reasonably can not cease to be.

This thing, soul, mind, spirit, can not well be an exception. In some way, as yet impossible to define, it, too, must possess continuity.

The concept is old, but the conclusion is inevitable.

The anatomist calls to his aid the microscope, by which he is enabled to see what otherwise would seem to him the infinitely small, while the astronomer explores the upper deep by means of the telescope—that other miracle glass by which the infinitely great and distant is brought within the compass of human vision. Yet neither microscope nor telescope can render visible the spirit of man nor fathom the extent of spiritual existences. Nevertheless the scientific man knows by what his instruments and reagents reveal that there must be, and therefore undeniably is, a spirit in man—an immortal being, who continues to live, move, plan and execute, though the body he once tenanted has gone to decay—aye, even as he, the spirit, so lived and functioned before the body was framed.

Truly man is eternal! How could he be otherwise, being the offspring of Eternal Parents?

THE CONCERT RECITATION IN SUNDAY SCHOOL

THE CONCERT RECITATION follows the administration of the Sacrament in our Sunday School services. The significance of the scriptural passages and the proper way to recite them should be studied in the several classes, not rehearsed before the general assembly. The recitation should be given reverently and impressively. The General Board of the Church Sunday Schools recommends the following method of directing the concert recitation. The procedure advocated is to be put into application in all Sunday Schools of this Mission:

A number of Sunday School workers have suggested that a uniform manner of repeating the references in the concert recitation should be adopted, the preference being to name the chapter first, the verse following. After consideration of the subject the General Board suggests an entirely new method, as follows:

The leader shall stand before the Sunday School and name the reference, the school following with the recitation, omitting the reference. For instance: in presenting the recitation for March, the leader should say:

“Matthew, chapter 6, verse 33”, the school following with the recitation: “But seek ye first the kingdom of God, and his righteousness; and all things shall be added unto you.”

This method will avoid such things as “Ready, begin!” and other objectionable preliminaries used by some schools, and it is thought will at the same time be advantageous in starting the school in full mission with the recitation.

THAT'S THE SPIRIT!

WHETHER OUR traveling ministry and local membership be situated in foggy London, temperate Devonshire, the smoky Midlands, or frosty Scotland, they are being touched by the same wonder-working influences—work, zeal, and discretion.

Do you doubt this? Consider then these district slogans for 1927 and dispel your dubiety:

For Results—See London!

We Lead! Follow who can—Bristol

Uchelgaïs Cymru yw Gwelliant (Wales, the Emblem of Progress)

True to the Faith and Our Calling—Manchester

The Braw Braw Lads are Marching—Scottish

That's the spirit brethren! Such mottoes, if put into active application, are bound to be of significant effect for good. There is no place for the shirker among the Latter-day Saints, far less in the ranks of our commissioned missionaries.

"THE LIVE WIRE"

ORIGINALITY and initiative are factors contributive of success in missionary labour no less than in any other endeavour. The missionaries of the London district are demonstrating that they possess these qualities in goodly proportion, together with a liberal admixture of genuine "pep."

The Live Wire is the latest innovation of Newspaperdom. It is a two-page circular published by ambitious editors and dexterous typists at the London district headquarters. The sheet appears twice monthly and carries "an energizing current" of news throughout the district, designed to stimulate missionaries and resident members alike to greater achievement. Messages from the Conference President, a comparative report of missionary doings in the district, official notices, choice precepts from gospel doctrine or ethical subject-matter, smacks and smatterings of news from abroad, and other interesting items, compose the contents. The *Millennial Star* sends greetings and best wishes to *The Live Wire*.

A RABBI'S OBJECTIONS TO JESUS AND A REPLY

(Concluded from page 87)

IMMANUEL

Prophecies foretelling the first advent of the "mighty God", who was to be called "Immanuel"—God with us—and of whom it was said by the oracle: "the government shall be upon his shoulder", are next cited. (See Isa. 7: 14; 9: 6). Then, to quote again: "It

was the mistake of Jewish Rabbis and people two thousand years ago, that they insisted then, as they do now, that these and other Messianic prophecies of their scriptures had reference to some earthly king who, in some glorious way, was to arise and rescue Israel from political subordination, and place him in a commanding position among the nations of the earth; where, enlightened by the inspiration proceeding from the Anointed One, blessing would attend upon the leadership of Israel. Indeed, it is insisted upon by Jewish scholarship that these prophecies in Isaiah, chapters seven and nine, referred strictly to a local situation in regard to the relations of Israel to nearby nations, and to be immediately fulfilled; that the child to be born of the virgin was to be born of the Prophet Isaiah's wife, or that the prediction had reference to some young prince to be born in the palace.

"But this interpretation, if allowed, would involve our Jewish brethren in blasphemy more terrible than that which they conceive the acceptance of Jesus of Nazareth as the Messiah would bring to them. For consider what this child born of the 'virgin' is to be called; and it follows that what *He is to be called, that He is to be*. And if He is to be called 'Immanuel'—God with us, that is, God with men—then that is what He is to be. God with men! Must a being then, *less than Jehovah incarnate*, be the 'Immanuel' of the text?

"Then, what of the companion and parallel prophecy of Isaiah 9:6, 'Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his *name* shall be called . . . *The mighty God, The everlasting Father*'? Would the Jew 'Rasha', would any Jew, dare say that a being less than their Jehovah incarnated could fulfil this prediction? If the exposition of the text is to be applied to someone of the Jewish race immediate to the days of Isaiah, to some king or prophet, a temporal ruler to deliver Israel from political subordination, who was he? And when he came was he the 'mighty God'—the Jehovah of the Jews, 'The everlasting Father'? There was no national character in Israel contemporary with Isaiah or subsequent to him until the coming of Jesus of Nazareth, who in His life and character fulfilled the terms of this prophecy, or gave any hope or promise of fulfilling it. How can this prophecy be fulfilled but by the incarnation of 'The mighty God', the incarnation of the 'everlasting Father'?"

THE DEATH AND RESURRECTION OF A GOD

Consider further Jehovah's comforting words to Isaiah foretelling a resurrection :

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.—Isa. 26: 19.

“‘Thy dead men’, O Israel, ‘shall live’—the resurrection of the dead proclaimed! *Together with Jehovah’s dead body shall they arise!* . . . Can language more clearly outline the incarnation of Jehovah in the flesh, His death and His resurrection? Blasphemy this? Then it is Isaiah, the great Hebrew Prophet, who blasphemes; or rather, Jehovah, for it is He who is speaking. And who but the Christ of the New Testament fulfils, or can fulfil the inspired prophecy of Isaiah on the incarnation of Jehovah, His death in that mortal state, His resurrection of men to an immortality with Him—‘together with my dead body shall they arise?’”

JESUS CHRIST IS JEHOVAH

“Rasha” affirms that Jehovah alone will save men, that Jehovah only can forgive sin. So let it be. “For behold, the Jehovah of the Old Testament incarnated in the Christ of the New is doing all these things—*saving His people, forgiving their sins, saving all men*—it is Jehovah’s work throughout; for Jehovah and Christ are triumphantly one and the same Saviour. . . . It is not sin to compare Jesus with Jehovah, since it is but the comparison of the same Deity under different aspects. It is not sin to accept Jesus as Messiah, since Jesus is both the Messiah hoped for in the tradition of the Jews, and He is also their Jehovah. . . .

“No mere earthly king can fulfil Israel’s Messianic hope—Messiah’s mission. Earthly kings are born, they live the life-period of man—a few years, less than a hundred—and they die and their glory passes away even as the grass that is cut down and withers. They and their glory are temporary. But Messiah, Israel’s hope of redemption, and the world’s hope, must be more than a temporal king, however glorious in worldly power His reign might be. He must be ‘The mighty God’, ‘The everlasting Father.’ He must not only ‘forgive sins’, but restore that which was lost by man’s transgression in ‘the fall’ of Adam. This through bringing to pass the resurrection of the dead, the only means through which may be restored the life that was lost through ‘the fall’, as recounted in Genesis.”

FROM THE MISSION FIELD

Branch Conference: Of the Woodhouse Branch, Sheffield district, on January 30th. President Raymond H. Haight and Elder Clinton L. Mills discussed gospel subjects.

Transfers—The following transfers of Elders from and to the districts named have been effected: Melvin H. Archibald, Hull to Scotland; Fred R. Flinders, Birmingham to Nottingham; Moroni B. Harrison, Ulster to Liverpool; Boyd W. Madsen, Birmingham

to Ulster; Francis A. Rainsdon, London to Bristol; Cleston H. Rigby, Birmingham to Manchester; Harry I. Willmore, Liverpool to Birmingham.

Releases and Departures: These missionaries have been honourably released; they departed on the dates and vessels specified: Wilford L. Hansen, who laboured as a Traveling Elder in the Newcastle district and as President of the Liverpool district, left Cherbourg, France, by the steamship *Olympic* on February 2nd; Elder Robert E. Harvey, of the Manchester, Sheffield, Free State and Liverpool districts, embarked from Southampton by the same vessel on February 2nd; Elder Andrew E. Stewart, of the Sheffield and Norwich districts sailed from Southampton on January 19th by the steamship *Majestic*. All were bound for their homes in the United States.

Doings in the Conferences: *Sheffield*—The missionaries assembled on January 27th at Sheffield; each reported his success in disseminating the Gospel and the joy of his labour. On January 29th the Sheffield Branch Sunday School awarded prizes to the children for regular attendance during 1926; the primary classes furnished the program.

Welsh—The Traveling Elders convened on January 22nd at Cardiff, gave reports of their labours, received timely instruction from President Thomas Biggs, and enjoyed a discourse on "The Relationship of Man to Deity", delivered by Elder Ezra M. Parry. On January 26th a social was held in Cardiff in honour of Miss Muriel Huxtable.

DEATH

BOWDEN—Sister Adelaide Bowden, age 82, of the North London Branch passed away on January 25th. The funeral services were held at "Deseret", district headquarters, on January 31st.

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